



BULLETIN

OF THE

ORIENTAL ESOTERIC CENTER

Vol. IX

Friday, January 17, 1913

No. 2

THE SILENCE

"The disciple who aspires to become the servitor of the Master must be noble, generous and just, desiring alone spiritual advancement, willing to suffer, silent and secret, moving not, listening not, speaking not, thinking not, fearing nothing, asking nothing; active in this passivity as is the sacred crocodile upon the bank of the Nile River, whose open mouth, during the ardent heat of the day, becomes the receptacle of an abundance of insects."

—*Oriental Scripture*

In these times of struggle and of strife, of haste and of turmoil, it is difficult for us in the western world to understand the attitude portrayed by this passage from one of the Great Books of the Oriental Wisdom. We realize the necessity of activity in creating and executing plans, of plowing our way through obstacles, of accomplishing the thing we most desire and of hitting the mark; but we do not, at first sight, see the wisdom of an active-passivity such as is described above. It seems to us as if it would rather lead to sluggishness, inertia and spiritual death, and thus land the would-be disciple in disaster.

A more profound study will, however, show that the weight of the whole passage rests upon the idea of "activity in passivity," or the right use and balance of these two aspects of life, and that the disciple is, in fact, bidden to be like the crocodile, ever watchful and on the alert for spiritual opportunities, active in motive and aim, yet restrained, discreet and poised on the outer physical plane.

The physical man has for use a certain supply of nervous energy. This flow tends to distribute itself automatically over all his varied activities, as each calls for its expenditure. The amount of energy of which he can dispose depends upon his own powers of elaborating a greater or less supply from the universal store.

The force which he puts into physical exercise, for example, is not immediately available for mental activity (although the exercise of any form of activity tends to awaken other forms as future possibilities); nor is it good, normally, to take exhausting physical exercise after a long mental strain. Change of occupation is recuperative, but only so far as it is restful and without undue exertion.

When the body is very actively engaged in labor or in executing intricate movements the mind cannot pursue with its full force of energy a train of thought requiring concentration. So also when the mind is centered profoundly upon the solution of some engrossing problem, the body tends to assume a passive posture, and, for all that we can see, the person who is "deep in thought" is inert and lazy.

We must not judge, however, by the appearance alone; nor is it by the noisy blusterer or even by the heavy toiler that most of the world's work is done. The creative genius of the thinker can "remove mountains" while the plodding day-laborer is at work upon one ditch, and the profound thinker, however inert his physical body may appear, is working harder and more effectively in making the earth fairer and more joyous day by day than is the acrobat or the operative.

It is the privilege of every man to select his field of work and to build his home in which he shall live upon whatever site he chooses, high or low, wide or narrow.

Although in the physical world it seems as if he is somewhat hampered and cannot always do what he would choose, in the mental and spiritual worlds he is free, and, whether he knows it or not, he is building, stone by stone, an edifice suited to his present activities.

The disciple exercises to the full his privilege of choice and selects with wisdom the planes of activity upon which he has determined for the present to work. In the midst of these he plants his home and builds it above and below, so that he can freely circulate in spheres above and in the fields below his habitual center and gather from each the materials that he needs in his work.

Those negative and disordered elements which would drain his resources he eliminates or inhibits, while encouraging the growth and development of all such things as will further his immediate projects. Thus he shuts off many of the world's currents of prattle and foolish talk, and even in company is often silent.

Especially does he inhibit such mental states as are destructive

of his present undertaking; for even the ordinary man has an instinctive knowledge that he cannot live a pure and noble life while he is indulging in any of the lower emotions, however secretly and apparently harmlessly they may be gratified.

Pride and a feeling of superiority move not the disciple, for he knows that "alone, he can do nothing;" to things which are evil, noisome and unhealthy he listens not; words of wrath, slander and hatred he speaks not; thoughts of envy, hatred and malice he harbors not; the illusions of the world of Maya he fears not, for he knows them to be illusion; nor does he ask for anything from God or Man. Having nothing, he yet possesses all things.

These negative intruders he shuts out of his domain; not because he fears them, but because he is "about his Father's business," and this requires his whole attention. Although, to the eye of the world, he may seem to be leading a life of inactivity, because he does not join in the ordinary pleasures and pursuits in which other men spend their time, yet this apparent passivity is, on the contrary, in the highest sense active and productive.

Thus sleep, at proper times and places, is active-passivity and affords us a good example of our subject. During sleep we are apparently losing our time, so far as worldly affairs are concerned: but no one would blame himself, or another, for spending an ordinary portion of his time in sleep, because of the added energy that sleep brings.

It is not generally known to all that during sleep the higher, spiritual man is immersed in the Soul of the Universe; here he bathes and is at PEACE—an active peace which imbues him with its strength and energy and sends him back to his work in the world refreshed and powerful.

This is the active-passivity symbolized by the Sacred Crocodile, and its attainment by the disciple will bring him abundance of opportunities of doing the Father's business, also great spiritual advancement, but accompanied with persecution and suffering. This is the Law.

The servitor of the Master is that humble attendant who performs unobtrusively such offices as the Master delegates to him, and whose privilege it is to be in the Master's presence and to listen to His words.

The office is one of spiritual advancement and not of personal pride or ambition. It cannot be bought with money, nor can fame or genius, unaided, attain to it. All these must be left behind in the Silence of active-passivity.

True Silence, the Silence which is golden, is its "Open Sesame." Silence husbands the higher forces by inhibiting their outflow on the lower planes, and is thus the mark of discretion. And in the Silence the soul grows.

The Bulletin is published weekly by the Oriental Esoteric Society
at 1443 Q Street, N. W., Washington, D. C.

Annual Subscription, \$1.00 6 months, 50c 3 months, 25c Single Copy, 10c

Entered as second class matter June 19, 1909, at the Post-office at
Washington, D. C., under Act of March 3, 1879

Nothing can really disturb us save self-love and self-esteem.
. . . Be sure that all restless, excited thoughts do not come
from God. . . . Strive everywhere and in all things to be at
peace. If trouble comes from within or without, receive it peace-
fully. If joy comes, receive it peacefully, without excitement. If
we must needs fly from evil, let us do it calmly, without agitation,
or we may stumble and fall in our haste. Let us do good peace-
fully, or our hurry will lead us into sundry faults. Even repentance
is a work that should be carried on peacefully.

—*St. Francis de Sales, Spiritual Lectures.*

BOOK DEPARTMENT

We call the attention of our Members to the books recom-
mended for collateral reading with the lessons of the Correspond-
ence Courses. All of these books can be bought or borrowed
from us. Lists furnished on application. Other suitable lists ap-
pear in THE BULLETIN from week to week. Books not listed will
be supplied for purchase on request. Address Agnes E. Marsland,
Oriental Esoteric Society, 1443 Q Street, N. W., Washington,
D. C.

SYMBOL OF THE O. E. S.



In reply to inquiries regarding the meaning of the Symbol of
the Society, we wish to say that while its meaning is
explained more fully and in detail to our members,
both Active and Corresponding, it may here be briefly
said that from the Sacred Name in the center—rep-
resented by Sanskrit letters—there pour forth rays of
Wisdom, Love and Power upon the Universe. The
Kaf symbolizes our Society receiving these rays, collecting them
and giving them forth in spiritual truths to the world.

The pin representing this Symbol may be ordered from the Sec-
retary, O. E. S., at the following cost:

Solid Gold, with safety catch.....	\$3.50
Gold filled, with safety catch.....	1.00
Gold plated, no safety catch.....	.75

In addition to the pins, we have the symbol of the Society
made in pendant form. Solid gold, \$3.50; gold filled, \$1.00.

ADVANTAGES OF MEMBERSHIP

Advantages of membership in the O. E. S. are:

1. Affiliation with the Universal Brotherhood, and union, more or less vital, according to the development of each one, with Those Who are directing the Great Work of human progress.

2. The privilege of sharing in a united and systematic movement to further this great work; of aiding it by individual effort and influence, or by contributing financially; and the opportunity of personal association with its leaders.

3. The receipt of such lessons as accord with the degree of membership.

4. Admission to the meetings of the Society for study.

There are now two degrees of Corresponding Membership. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

Dues \$1.50 a year. For countries requiring foreign postage, \$2.00.

2. Corresponding Student members who are in closer personal touch with the Officers of the Society. These receive courses of instruction suited to their individual needs with all the privileges of the first degree and, in addition, that of receiving letters of personal advice from Officers and Members of the Society on their life issues. Their collateral reading lists are longer and more varied than those of Student Members. This degree is recommended to more advanced students who are able to go more quickly than the first, having acquired some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

Active Membership in the O. E. S. is for more advanced students than those in either of the Corresponding degrees. Full information regarding qualifications and regulations governing Active Membership may be obtained from the Secretary.

Books by the President of the O. E. S.

WHAT ESOTERISM IS

Paper, 35c.; cloth, 50c.

FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp, yellow leather, \$1.50.

THE WAY

Daintily bound in paper, 10c.

MEDITATION

Truly the Universe is One, and all birth is One, and God is One!

Man also is One, for though seemingly so complex a being, and so varied in his manifestations, there is but one part, the Spirit, which is real and permanent, and it is by development of this Divine Nature that man is destined to know God—to become God—not the Absolute certainly, but that Personal God who has so far been the object of the worship of enlightened humanity.

Man then bears, in a state of potency, as a germ, a Divine Nature.

But this Divine Germ, whence did he derive it?

To this we answer that unless we accept its creation by a miracle, or unless we give credence to the still more incomprehensible theory of a blind, yet omnipotent, chance, we are unable to explain the Divine qualities of man otherwise than by a filiation equally Divine. If man can become God, if he can accomplish that prodigious ascension which surpasses the most sublime hope, it is because, Son of God, he has received from his Father the gift of His own nature.

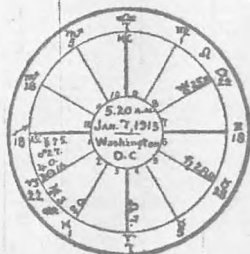
All Life is One, eternal, indestructible, the Soul of the Universe, which also is One. Everything in the Universe, being part of that One, is in relation with every other thing, and also with the whole.

MAN

1. God resides in the innermost being of every man; but few know how to find Him.
2. The Soul of Man is a mass of astral light, forming a union between the outer or physical man and the inner or spiritual being.
3. Thus is accomplished the wonder of the soul's life-journey: a spark of the Divine flame—reflected for a moment on the earth—and received up again into heaven.
4. Man is the son of God, and partakes of His Essence. This Spark Divine is his inalienable birthright, and can never be lost; the prodigal may wander, but he can always return to his Father's house.
5. Man's life, as a whole, is one great expression of those qualities that lie dormant within him.
6. Man is like a harpist who knows something of the laws of vibration, and who plays upon his instrument, drawing from its strings whatever symphony his genius dictates.
7. The soul of man evolves continually and forever, and even the Adept takes step after step, Initiation after Initiation, and always he has before him other steps leading towards Divinity.

ASTROLOGICAL FORECAST

FOR THE LUNAR MONTH BEGINNING
JANUARY 7th, 1913



This forecast applies to the United States particularly. The influences of the lunation are general in effect, but individuals are affected much or little by it according to its relationship to their personal horoscopes and the present condition of the latter.

An active month with much discussion of matters of public welfare along several lines is indicated by the group of planets rising in the lunation map. Considerable insight will be shown into the real needs of the people and the general tendency of thought and planning will be of a decidedly uplifting character. The period does not however indicate stability and endurance nor far-reaching benefits. Enthusiasm is likely to override sound judgment so far that the desire for an immediate "good showing" will outweigh or leave unconsidered ultimate results. Leading financiers will not display much interest in money matters and will play a waiting policy. The working classes will be depressed and somewhat fearful over the financial outlook and will meet many limitations. Corporations will be pessimistic for the future and will have losses.

Bronchial affection, tonsilitis, etc., will be prevalent; there will be wide suffering from cold and exposure and unexpected, mysterious deaths are certain to occur. Charitable and penal institutions will experience epidemics and other disturbances, but are likely to benefit through legacies and financially.

Railway and transportation companies will have a fairly prosperous period, notwithstanding more than usual expenditures. Postal officials will have many unlooked for difficulties and secret enemies to face, but will have good support from law-making bodies.

The esoteric student will find it a period when he will have unusual insight and energy to prosecute his studies vigorously and rapidly. The ecstatic and devotional side of his nature will open up more freely and he or she will make much progress. Keep the feet to the earth, the enthusiasm under control, and the rational faculties active—and grow! Do not imagine that with the small tank of fuel you carry you can fly from earth to heaven in one trip, for the higher you go the longer the drop when the supply gives out; but you can, even with a small quantity, sail above the earth for some time and alight refreshed and exhilarated and with a tingling joy of conquest and of living. The longer trip will however be fascinating to many during this lunation.

E. W.

BOOKS FOR SALE AND RENT

Upon first request any book or books up to the value of two dollars will be loaned free.

Renting Terms—Two weeks or less, ten cents per volume; each succeeding week or fraction of a week, five cents per volume. Time in transit not counted. Cost of transportation both ways at borrower's expense.

A deposit of two dollars or more should be made against which rent and transportation may be charged and should be renewed when falling below one dollar, as a standing credit of not less than one dollar is required unless waived by special arrangement.

Figures in () show cost of sending books to the borrower, which is charged to him; he prepays transportation when returning books. When books are purchased no transportation is charged, but when rented books are bought after being kept more than two weeks all time in excess of two weeks must be paid for.

BOOKS RECOMMENDED AS COLLATERAL READING WITH LESSON VI OF STUDENTS' COURSE "Harmony"

LIST OF BOOKS OF FIRST IMPORTANCE

Noontide Meditations, <i>A. E. Marsland</i>		
..... leather, 1.00; paper, .25; cloth..	.50	(.03)
Light on the Path, with Comments, <i>Mabel Collins</i>		
..... leather, .75; cloth..	.25	(.03)
The Illuminated Faith, <i>Swinburne Clymer</i>	1.25	(.08)
Poise and Power, <i>C. D. Larson</i>75	(.03)
In Tune With the Infinite, <i>Ralph Waldo Trine</i>		
..... large size, 1.25; pocket size..	1.25	(.04)

SECOND LIST

The Way of Peace, <i>James Allen</i> paper, .15; cloth..	.50	(.04)
Life More Abundant, <i>Henry Wood</i>	1.20	(.11)
Every Day Living, <i>Annie Payson Call</i>	1.25	(.09)
Health and Happiness, <i>Bishop Fallows</i>	1.50	(.10)
The Religion of Cheerfulness, <i>S. A. Hubbard</i>		
..... leather, 1.25; boards..	.50	(.04)

THIRD LIST

Narada Sutra, An Inquiry into Love, tr. fr. Sanscrit by <i>E. T. Sturdy</i>35	(.03)
The Science of the Emotions, <i>Bhagavan Das</i>	1.25	(.09)
Life and Power from Within, <i>W. J. Colville</i>75	(.09)
The Inward Light, <i>H. Fielding Hall</i>	1.75	(.11)
Spiritual Unfoldment, <i>Abhedananda</i> , paper, .35; cloth..	.50	(.05)
The Imitation of Christ, <i>a Kempis</i> , leather, .75; cloth..	.35	(.05)

Address all communications for the Library to Miss A. E. Marsland, 1443 Q Street, N. W., Library Dept.